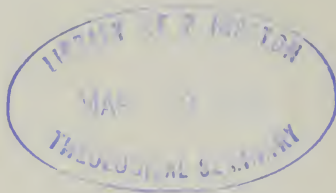


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1934



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THE

MARCH, 1934

PRICE TWOPENCE

CHRONICLE



ENERGY AROUSED.

PRINCIPAL CONTENTS: AT COX'S, by R. A. Hickling; THE AFFAIRS OF BECHUANALAND; EDUCATION AND EVANGELISM; A FEAST AT KIVORI, by Mrs. Lister Turner; THE STEWARDSHIP OF LIFE, by Angus Watson; MR. STANDFAST, by Edward Shillito; THROUGH MUD AND WATER IN BENGAL, by Honor Newell.

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrival

Rev. T. Cocker Brown, from China and Africa, January 22nd.

Births

BUNTON.—On December 9th, at Hong Kong, to Rev. and Mrs. H. P. Bunton (of Canton), a son, John Hedley.

BLISS.—On January 8th, at Coimbatore, to Mr. and Mrs. Rupert G. Bliss, a daughter.

Death

ROWLAND.—On January 14th, at Colchester, Hugh Rowland, of Inyati, South Africa, aged 24.

City Men—Luncheon Hour Talks

The last meeting of this session will be held on Wednesday, March 14th. The dates after Easter are Wednesdays, April 18th, May 2nd, 16th and 30th. All the tickets for the Special Luncheon on March 7th, when Dr. Stanley Jones will be speaking, are now disposed of, but men who can make arrangements for lunch elsewhere will be welcome in the gallery. The meeting is from 1 to 2 p.m., and the address will be from 1.20 to 1.55 p.m.

To Magazine Secretaries

Please note that any change in the number of either magazines being ordered should be received at the Mission House by the 12th of the preceding month. Thus any alteration (increase preferred) in the number of April *Chronicles* or *News from Afar* should be notified by March 12th.

For Young People

The last of the present series of Young People's evenings at Livingstone House will be held on Tuesday, March 6th, from 6 to 7.30 p.m., when the whole time, apart from tea, will be devoted to a Lantern Lecture by Mr. Ernest Bennett, F.R.G.S., on "The Russia of Yesterday." All young people are cordially invited.

Watchers' Prayer Union—New Branches

<i>Church.</i>	<i>Secretary.</i>
Shaldon, Devon.	MISS V. BRENTON.
Potton, Beds.	MRS. BENTLEY.
Tetbury.	MR. L. R. RIMES.
St. George's Road, Bolton.	MISS JARVIS.
Whitchurch, Bristol.	MISS E. WINMILL.
Rubery, Birmingham.	MISS C. E. PHILLIPS.
Chepstow.	MR. A. ATTWOOD.
Ickenham.	MISS E. D. DURRANT.
Albion, Hull.	MISS E. SIBREE.
Halton, Leeds.	MISS INGLEBY.

Gift of Stamps

The Stamp Bureau acknowledges with hearty thanks a fine gift of stamps collected by friends at Hindes Road Congregational Church, Harrow.

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau. Gifts of old and foreign stamps will help the L.M.S.

Primrose Scheme

The L.M.S. Girls' Auxiliary has again organised a Primrose Scheme, and hopes the churches will support it as in the last two years. The sums raised have steadily increased each year, reaching last year £77 4s. 4d.

The Secretary of the Scheme for 1934 is Miss Lilah Redman, 1, Handen Road, S.E.12. Churches willing to pick or sell primroses are asked to register with Miss Redman, enclosing 4d. in stamps as registration fee. She will then put pickers and sellers in touch with each other. Regular weekly orders can be supplied or orders for special occasions. Sellers are particularly wanted, even if only able to sell a few bunches.

Monthly Prayer Meeting

Rev. John Bevan, of Balham, will lead the monthly prayer meeting on Friday, March 16th. The meeting is held in the Quiet Room of Livingstone House, at 5.30 p.m., and it is hoped that all who can will attend. Mr. F. H. Hawkins will also be present to suggest items of special interest to our prayers for the Society and its work.

Contributions

The following anonymous gifts are gratefully acknowledged: "Mother's gold watch," for the Widows' and Orphans' Fund, £1 12s. 6d.; "In Loving Memory, February 9th, 1931," £5.

Wants Department

Printers' type for a printing press—Gramophones and Records—Lanterns and Slides—Camera—Violins—Hospital Requisites of all kinds—Boys' Shirts.

Friends intending to send parcels overseas should first consult the Wants Department. The leaflets, "The Helping Hand" and "How to send Parcels Abroad" will be sent free on application to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, Westminster, London, S.W.1.

WANTED.—Particulars of the senders of a parcel, addressed to Rev. Sandilands, Maun, Ngamiland, S.A., and containing among other things the following: 8 satchels, 6 handkerchiefs, 1 doll, some pencils, ribbon, bandaging, tape, pins, wooden forks and spoons, 2 necklaces, rubber and woolly balls, 14 small dresses and 2 scarves. Three of the dresses bore the following names pinned on—Phyllis Clarke, Doreen Dimmock, Patricia Barnes.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE

CHRONICLE

Of the London Missionary Society

MARCH, 1934

AT COX'S

By R. A. HICKLING.

MISSIONARIES pursue their work in all sorts of places, but I think there are few more interesting than our house in the "Bull-Temple" suburb of Bangalore. The whole neighbourhood is inhabited by educated people who either have been or are in positions of public responsibility, and our object is to keep alive among them the thoughts and the forces of the Kingdom that so many of them had contact with when they were at school. They are nearly all Brahmins, and

very orthodox, and Mr.* and Mrs. Cox live in the very midst of them. Why the house was vacant I don't know. You can never tell why Hindus leave their houses. Someone may have died in it, or a crow may have entered it, or twenty other untoward things may have happened. By whatever chance, there we are in a very nice Brahmin house with all surroundings to correspond. Cutting into the area, and very close to the guest-

* Rev. S. J. Cox, M.A., appointed in 1903.



Photo by]

Patience.

[W. J. Hatch, South India.

chamber is the leading feature—the temple of a dead horse! Many years ago a Guru, or holy man, encamped on the ground, and during his stay his best horse died. This beast must have shared his holiness. It was buried, and a temple built over it. There is a resident priest and regular worship now, and all sorts of people resort to it, and one of the inescapable features of a day at the Cox's is the ringing of the bell as offerings are presented to the horse. There is an even more constant element, however. Just across the way is a Sanskrit School. It is a house like ours, but it is occupied by learned professors and about twenty students, mostly boys from twelve to twenty. Like all Sanskrit schools it is a very noisy affair indeed. The rule is to chant everything in a high voice so that mistakes, being more blatant, may more easily get attention. Pundits are not worried overmuch about educational theories; they have got on very well without them so far, so work begins at 7 a.m., and it is very near to 9 p.m. before it ceases. Those who spend a day at Cox's will not forget the chanting of the Vedas. If there is in the sound of the Vedas that virtue that is claimed for it our house is very favourably circumstanced indeed. The nearest neighbours, however, are those over the tea behind, and as you get your toast and tea at 6.30 a.m. you share the complete *naïveté* of Hindu life. How many are the

mouths to be washed, and how thoroughly they wash them! And how hoarse and loud the morning conversations are! One would feel some delicacy at being so near to it all but, except at meals, nobody cares much about privacy, and there is no harm in overhearing. Close by is a "school of physical culture," highly efficient but rather drastic. The approved culture for obesity, I hear, is something like the conversion of the subject into a human rolling-pin, and many there are to tell the virtue thereof. Two streets away, on the top of a rock, is the temple of Basava, the great Bull of Shiva, and, especially on high days, devotees are many. It is very pleasant at Cox's, however, to see the callers. Some come to continue conversations begun in their own homes, some in connection with a "circle" meeting, some of the younger men, perhaps, to pray. It is good to pray with Cox.

Many ladies call, and when there is a "Kalakshepam" or lyrical preaching, on the Life and Death of our Lord, in the big room, the preacher finds nowhere greater inspiration and encouragement than among the keen faces of the ladies. As one looks round upon those present one cannot help the feeling that the principle of neighbourliness on which we proceed produces a great response not only of neighbourliness, but of genuine interest in the things of the Spirit.

Conferences in 1934

AT HAYWARDS HEATH, CHELTENHAM, BARRY, LLANDUDNO, PITLOCHRY, AND SWANWICK.

M.A.C. EASTER SCHOOL, to be held at "Elfinward," Haywards Heath, Sussex, from *March 29th to April 3rd*. Subject, "India." Speakers will include Mr. R. A. Hickling, Dr. Olive Newell, Rev. Joyce Rutherford, Rev. Barnard Spaul, and Mr. G. W. Trowell.

Applications to Mr. T. A. Mitchell, "Wendon," Coulsdon Rise, Coulsdon, Surrey.

GIRLS' AUXILIARY EASTER CONFERENCE, at the Priory Hostel, Cheltenham, Gloucestershire, *March 29th to April 2nd*. Speaker: Mrs. Vera Wallbridge, of Wuchang, Central China; *Bible Study Leader*, Miss Margaret Barber, our West Midlands Provincial Secretary; *Devotional Leader*, Miss Gladys Falshaw, of Erode, South India; *Chairman*, Barbara Edmondson, G. A. President.

The Conference fee is 3s. 6d., 7s. 6d. of which should be sent with registration form to: The G.A. Secretary, Livingstone House, 42, Broadway, Westminster, London, S.W.1, *not later than March 8th*.

UNITED MISSIONARY COUNCIL FOR WALES.—Conference to be held at Y.M.C.A. Hostel, Cold Knapp, Barry, from *April 9th to 14th*. Subject, "The Glorious Gospel of the Blessed God."

Applications to Rev. R. Griffith, Livingstone House, or to Rev. Watcyn M. Price, Anwylfan, Ruabon Road, Wrexham.

NORTH-WESTERN DISTRICT, WHITSUNTIDE.—To be held at Seaforth Hotel, Llandudno, from *May 18th to 22nd*.

Applications to Rev. H. L. Hurst, 244, Deansgate, Manchester.

SCOTTISH SUMMER SCHOOL, at Bonskeid House, Pitlochry, from *July 28th to August 4th*.

Applications to Rev. J. I. Macnair, 62, Polwarth Terrace, Edinburgh.

SWANWICK.—The Annual L.M.S. Conference will again be held at Swanwick from *August 18th to 24th*. The subject of the Conference will be "Modern Missionary Motives." Speakers will include missionaries from all L.M.S. Fields; Secretaries from the Mission House; Rev. Howard Partington, Rev. Idris Evans, Rev. B. R. H. Spaul.

Registration forms are now available and application should be made to Miss Joyce Rutherford, Livingstone House, 42, Broadway, Westminster, S.W.1.

The Affairs of Bechuanaland

RETURN OF THE DELEGATES.

CHIEF TSHEKEDI'S patience and sagacity emerge more strongly as fuller information is obtained about his hurried temporary deposition last September, and his demeanour under sharp provocation.

Mr. Douglas Buchanan, K.C., speaking at the Reception in Livingstone Hall on January

Throughout the difficulties it has been manifest that the Chief and his two representatives have tried to keep the way open to future friendly co-operation with the officers of the Administration in South Africa. Messrs. Buchanan and Jennings have left behind them a company of informed well-wishers who will not cease to follow with interest the progress of Bechuanaland and its people.

Mr. Douglas Buchanan, K.C.

Mr. F. H. Hawkins, LL.B., Foreign Secretary, in introducing Mr. Buchanan on January 22nd, said that twenty years ago, when important transfers of L.M.S. property were made to the South African Congregational Union, he had given voluntary service which might have cost the Society thousands of pounds in the ordinary way.

Mr. Buchanan had also acted as the Society's agent at the Cape, and was affectionately remembered by the many missionaries he had helped.

When he left London there were many



Mr. Douglas Buchanan, K.C.

22nd, told of occasions when Tshekedi, for the tribal good, had shown a courageous restraint when he had differences with the Administration, and of his quiet determination in dealing with the Chartered Company. The Rev. A. E. Jennings at the same gathering spoke of the way in which the Chief had taken steps to preserve the good temper of his people when faced by the armed escort brought by Admiral Evans into Bechuanaland.

Mr. Buchanan and Mr. Jennings have now returned to South Africa. Their visit to England and their conversations with the Dominions Secretary have resulted in the assurance that the deposition leaves no stigma upon the restored Chief, and that in the future administration of Bechuanaland the views of the tribe expressed through Tshekedi will have fuller consideration.



Rev. Albert E. Jennings.

Oxford Groupers (including Frank Buchman) present at the station to see him off, as well as L.M.S. friends.

Mr. Travers Buxton

It was gratifying to have in the chair at the Reception one who has for many years been the watchful Secretary of the Anti-Slavery and Aborigines Society. Mr. Buxton stands in a great succession and bears an honoured name. Everyone who has to deal with this country's relations with native races is under immense obligation to him for his great work.

The steady and unfailing publicity given to the facts about those relations, the entire trustworthiness of statement and persistent promptings to right action given by Mr. Buxton, have been the cause of most of the successful efforts of recent years for the better protection of subject races.

Mr. Travers Buxton is a member of the L.M.S. Board. The timely re-issue of his standard life of Wilberforce recently will be remembered by readers of *The Chronicle*.

Rev. A. E. Jennings

It is thirty-six years since Mr. Jennings first went to South Africa. He had been

trained at New College, and was a member of New Court Chapel, Tollington Park, London. During the whole of his missionary life he has been a consistent friend and minister to the people of Bechuanaland, and there is probably no living white man with a greater knowledge of the thoughts, customs and speech of Khama's tribe—the Bamangwato.

His recent book on "Bogadi," the marriage customs of the people, and the ideas behind them, is the result of long and close study, which would not have been possible to one without a sympathetic interest in the Bantu.

Mr. Jennings has now returned to South Africa with his friend Mr. Buchanan, and will be able to carry the assurance that, as the result of his journey, there is in this country more knowledge of Bechuanaland and a greater respect for the Acting-Chief Tshekedi. While over here, Mr. Jennings gave one effective side-light on the mind of the Chief. He mentioned that Tshekedi recently presented him with a book in which he had written the quotation: "Say not the struggle nought availeth."

At Home and Abroad

Liscard's Peace Flag

AT Rake Lane Church, Liscard, there is a flagpole on which the Union Jack has usually appeared on Christmas Day. Last December there was a variation of this custom, when the L.M.S. Peace Flag, with the dove and olive-branch design, was appropriately flown. The national flag has its rightful place, and is not disparaged by the symbol of peace, which should be acceptable to every nation.

A Samoan Life for Papua

Fred Saaga, who died recently in the Samarai Hospital, Papua, was the son of Saaga, the veteran Samoan, who has been senior tutor of the Malua Institution for forty years, and is the most honoured and most representative Samoan to-day. Fred gave up a well-paid post in the Observatory, Samoa, to join the Papuan Mission, and, after a happy time in Lawes College there, three years ago gave himself up to the work of teaching. Fever has taken him from his

work and home all too soon, and the blow is a hard one for the Mission. He leaves a widow and a child recently born.

A Century ago

From the Missionary Chronicle (part of the "Evangelical Magazine") for March, 1834.

An appeal having been made in the previous month's issue for additional missionaries to work among the emancipated slaves in the British Colonies it is announced that the sum of £2,357 has already been raised. The first church to respond was White Row, Spitalfields (afterwards removed to Bishopsgate Chapel, which closed in September, 1933). Under the ardent leadership of Henry Townley, who had been in Calcutta for the L.M.S., White Row Church raised £105 in a week. Among the collections for the General Funds recorded in the same magazine was one of £7 ls. 9d. from Mill Hill Grammar School, "after sermons by Dr. Burder and Richard Knill." The pupils collected £15 2s. 6d. in addition.

A Feast at Kivori

By MRS. R. LISTER TURNER.

The Rev. R. Lister Turner has been in Papua since 1902. Mrs. Turner, who, as Miss Calvert, was previously a missionary in China, went to Papua in 1910.

BEFORE we started there was a bustling time here at Delena. The teachers, evangelists, and lay-readers all arrived for stores. We pay our native helpers in goods as the high prices at local stores are unfortunately prohibitive. When each man has received his goods, medicines and school materials are given out; contributions from the villages are brought in and receipts written out, after which a large proportion of the teachers wish to have a private interview with the missionary on some church or private business. These interviews had to be curtailed on Tuesday evening as at 7.30 p.m. Mr. Turner had not yet begun his packing, nor interviewed the student who was to be left in charge of the station during our absence, and we were making a start at 5 a.m. next day. I had given what help I could in the store, but had absented myself long enough to bake for our three days' absence, and to do my share of the packing—food, bedding, etc.

A glorious morning

We were up early next morning, had a cup of tea and were away in the whaleboat sharp at five o'clock, with a crew of six boys, ourselves, three girls, and Taupo, our fox-terrier, as passengers. Some of the teachers had made an earlier start, and others left about the same time. I had distributed the smaller girls and boys round amongst the teachers to be taken on their canoes. It was a glorious morning, and we had a wonderful view of some of the towering peaks of the Main Range as the sun rose; there was no breeze, but everyone was in good spirits, and the boys pulled with a will till we reached our disembarking point

soon after 8 a.m. There we had breakfast; unfortunately our companions did not, for though I had given out the food and had it cooked overnight, it was forgotten in the morning. The Papuan never seems to go on a journey without forgetting *something*. No one was disturbed about it, and a little later one of the Samoan teachers went past on his canoe and handed out a bunch of ripe bananas to the boys, so all were satisfied. We elected to land at the Poimo River, and had a two-and-a-half hours' walk along the beach to the Maiva village. As it was rather high tide we had some trouble in crossing two rivers; at least *we* had not, the boys carried us over in a deck-chair, but the big boys had several journeys to and fro, carrying over their own loads, the loads of the smaller boys who had to swim a little bit of the way, and finally taking us.

A good crowd

We reached Kivori Kui about 2 p.m., and soon after three o'clock we were joined by the Nixons*, who had walked round Cape Possession to join us at our gathering. They

* Mr. and Mrs. Maurice Nixon, of Moru.



Photo by]

Some Delena Children.

[H. M. D.



The church at Delena and some of the people.

had brought some twenty young folks with them, and later several other visitors from Moru district arrived. We did not do much on Wednesday evening as the teachers from Maiva were very late in arriving, but a good crowd assembled for evening prayers at 9 p.m., and then we told them of the programme for Thursday. It was arranged as follows :—

- 7 a.m.—Religious service and baptisms.
- 10 a.m.—1 p.m.—Children's races ; cricket for youths.
- 2-5 p.m.—Men's races.
- 7-9.30 p.m.—Magic lantern, sing-song, and prayers.

Much serving

The Kivori people had certainly worked hard in preparation for the gathering ; they had built several platforms roofed over with coconut-palm leaves as sleeping-places for the invited guests, and the women and girls must have spent hours each day cooking food for all, both invited and uninvited. The morning service was not attended by many Kivori women or girls, as they were all cooking, but it was a good service. We had four short addresses, one from Mr. Nixon, in Toaripi ; this had to be translated for the benefit of the Moru folk (the Kivori and Maiva people can follow Toaripi) ; then one Samoan and one Papuan pastor spoke, and one deacon ; two adults and a few infants were baptised. Shortly after the service a messenger arrived from the Government

Station at Yule Island, summoning a number of people wanted as witnesses in court, as H.E. Sir Hubert Murray had arrived and was holding court on Friday. The newly-baptised couple were amongst those wanted, and they were very sad at missing all the fun ; I believe they half-hoped that we would send word to the magistrate that they were otherwise engaged.

Cricket is important

The young men did not lose much time in getting to their cricket. I do not know how many matches were played during the

day ; they were unwilling to stop cricket for sports in the afternoon, but we got them to adhere to the programme, which certainly made more of an entertainment for those not interested in cricket. The school boys and girls had several races ; we were really sorry for them on the hot sand with their bare feet, it was burning us through our shoes, but it did not seem to trouble them very much.

Yam-eating races

The funniest races to watch were the teachers' races. The Papuan teachers and their wives had a yam-eating race : the women ran with a piece of cooked yam in their hands to their husbands, the men had then to devour the yam and run back to the starting-place ; some of them could not help joining in the merriment caused by their efforts, but two stuck solemnly to their task and were so nearly equal we had to give each a prize. The Samoans had been keen on the same race, but decided it was " too hard " so they had a cigarette race instead.

We were in doubt as to how the magic lantern would work, it had not been used for ten years, but it did quite well at first, then the lamp flared up and smoked things too badly to continue the show, so we had a longer sing-song and a little conjuring entertainment by Tauoa, the Moru Samoan teacher. His tricks were simple but well done, and the villagers, and Mission folk too, were thrilled. Then, after distribution of the sports prizes, and prayers, the

gathering broke up after 10 p.m. Of course they would have liked to make an all-night performance, but as we are, on principle, opposed to the all-night heathen dances we do not believe in encouraging all-night Mission sing-songs.

The Feast

For the feast big piles of uncooked yams and bunches of bananas were divided out, three pigs and one goat were slaughtered and divided out, two legs of pork were brought to us, "one for you and one for Mr. and Mrs. Nixon," but we returned them with many thanks, explaining that we had no facilities for roasting meat there, and we might truthfully have added, no appetite for joints of such a size. However, our refusal was not likely to give offence as we had already accepted a Benjamin's portion of bananas and yams.

A pile of food was put for the uninvited as well as the invited guests; our contribution of two mats of rice and a 200-lb. bag of dried sago was kept back and afterwards divided between the givers of the feast.

A swimming escort

After saying good-bye to the Nixons and their party we packed up, and about 4 p.m. started for Maiva, so as to have that four miles behind us when starting next morning. Since our arrival the wind had risen and huge breakers were rolling in; we were glad we had not to face them in the whale-boat. We made very good time in our walk along the beach on Saturday morning, and reached the Poimo River soon after eight-thirty. Several Delena folk were there ahead of us. Big breakers were rolling in even there, and we wondered whether it would be better for us and the girls to walk

the extra four miles to Pimupaka, and let the boys bring the boat along and pick us up there. However, the natives did not seem to think there was any risk of the boat swamping; three of our helpers, two teachers and a deacon, got into the boat, saying they would help till we were outside as the boys were not very strong, and a whole crowd of others waded out steadying the boat till she was in fairly deep water. We went beautifully over one roller after another, and only once did a small shower of spray come in. When we were some way along, our three helpers said "Good-bye, we go ashore now," went over the side and swam ashore to help their wives and families along with their possessions.

All home at last

We stopped at Sivitoi on Yule Island, where there is a trading store. Knowing of old that Mr. Baker makes a very good cup of tea, we were quite ready to sample his brew by 11.30, having started our journey at 6.30 a.m. After a rest we hired Mr. Baker's out-board motor to tow our boat back, thus getting home by 2 p.m., and saving the boys a long tiring pull against the wind. As soon as we were in I set to work and did my unpacking while the oven got hot, then I baked in preparation for the Sabbath, and at 4 p.m. sat down to tea and the home mail which had arrived during our absence.

The South Sea teachers could not start on Saturday at all, but they all managed to get through to Delena on Sunday, though the women and children all walked along the beach to Pimupaka, being too frightened to face the waves. We are all of one mind that we had a very good gathering, and we trust that permanent good will result from it.



Papuan boys with model canoes.

The Church of Christ in China

E. SHILSTON BOX, B.A., of Tientsin, writes of its Third Assembly.

THE third triennial meeting of the General Assembly of the Church of Christ in China was held at Amoy in October. There were delegates from nearly every part of China, from Hainan to Manchuria, and from Shensi and Szuchuan in the west, representing about one-third of the Protestant Christians of China.

We came from different denominational origins—Congregational, Presbyterian, Baptist, Reformed and others—but from the first felt our essential unity as one Church. There were differences of background and point of view which were enrichments to the Church as a whole. There is gradual progress to still closer union, especially in spirit, yet no desire for rigid uniformity. There is freedom for each synod and church within its own sphere, yet the guidance of the Church as a whole and the common fellowship is a strength to all.

Not exclusively national

This was the Chinese Church, conscious of its unity, wanting to be free from Western denominationalism; to control itself and work out its own problems in winning China for Christ, yet not exclusively national, welcoming foreign help and co-operation. While not wanting dictation or control from missions, there was a desire for closer co-operation and fellowship with churches abroad. Missionaries shared in the discussions as equals, but the Chinese Church is producing its own able leaders, and it is as members of the Chinese Church that we missionaries work with them.

One of the big questions faced was self-support. It was felt that the Chinese Church could not depend on foreign money indefinitely, and that Church members should be encouraged to a greater sense of responsibility.

Able secretarial work

The work of the Church in all its branches, including religious education, Christianising the home, work for youth, and social service, was reviewed. Reports were presented by sub-committees with valuable material which can be used in practical work. These were discussed and resolutions passed for putting them into operation.

The preparation of reports and proposals for discussion was very ably done. The secretarial work and all the arrangements for the meetings were very thorough and capable. This all made for the smooth running of the Assembly during the ten days of meetings.

A great fellowship

It was perhaps not so much in what we discussed that the chief value of the meetings lay, as in our fellowship together; Chinese and foreigners from all parts of the country, speaking different dialects, though with Mandarin as the common language, working in very different conditions, were yet all conscious of being engaged in the same work, serving the same Master. As we heard reports and talked with one another we realised the wideness of the work, and in spite of difficulties and setbacks the wonderful progress that has been made.

The devotional services were very helpful. Orders of service for morning and evening prayers each day had been prepared by Dr. T. T. Lew, of Yenching University, on the Message and Work of the Church, with responsive readings and prayers, and new translations of hymns. These, with the opening Communion and Closing Service, helped to give the whole Assembly a devotional atmosphere in which we all took part.

Amoy was good

We received a splendid welcome and entertainment in Amoy. There was a reception by the Mayor and Admiral, and another by the Chief of Police, a keen Christian man. A dinner was given us by the local churches, and entertainments and plays by the churches and schools. It was an inspiration to those of us from the north to see the strength of the Christian community here and to learn something of its history. We attended the celebration of the seventieth anniversary of the founding of the South Fukien Synod, and the ceremony of laying the corner-stone for the rebuilding of the oldest Protestant Church in China, originally built eighty-two years ago. Self-support is much more advanced here than in the north. So in our contacts with one another we all find there is much to learn

and much to encourage us in the work of others.

We hope and pray that the discussions and resolutions of this Assembly may be a real help in the practical work of the Church, but even more that through the delegates

the spirit of this meeting may be passed on to Christians in all parts, that looking beyond local difficulties and disappointments they may feel the wider unity and fellowship of the Church, as an inspiration and encouragement to them all.

The New Foreign Secretary

MEMBERS of the L.M.S. will gladly welcome to his new post at Headquarters the Rev. T. Cocker Brown, who succeeds Mr. F. H. Hawkins, LL.B.

Mr. Brown was appointed in December, 1932, and has since been visiting the African stations which will be part of his future responsibility.

The following minute of the Board making the appointment is eloquent in its facts, and needs no addition save the assurance that the home constituency cordially supports so fitting and promising an appointment.

"The Secretaryship Committee has much pleasure in unanimously and cordially recommending the Rev. Thomas Cocker Brown, B.A., B.D., of Shanghai, for appointment as the new Foreign Secretary for China and Africa. Mr. Brown has been, for the last four years, the Secretary of the China Council. He was born at Kuruman, in South Africa, on 12th June, 1882.

He is the son, the grandson and the great-grandson of African missionaries of the Society, and is the brother of the Rev. James Howard Brown, late of Calcutta, and of Mrs. Bevan Wookey, formerly of Samoa and Kuruman. Mr. Brown was educated for the Ministry at Cheshunt College, and was appointed to Changchow, Fukien, in 1907, and in 1914 married Miss Maud Margaret Ridley, formerly a missionary of the Society in Amoy. Mr. Brown served the Fukien Mission for upwards of twenty years at Changchow, Hweian and Amoy. On the retirement of

Mr. Sparham, in 1928, he was appointed to succeed him as Secretary of the China Council, in which capacity he has visited all the Society's Missions in China, and many of them more than once. Mr. Brown has won the esteem and affection of the China staff of the Society, has made excellent contacts with the Chinese, has a unique knowledge of the China Mission, and is held in high respect amongst the missionary body throughout China."



Rev. Thos. Cocker Brown, B.A., B.D.

The new Secretary of the China Council

Mr. Brown's successor as Secretary to the China Council is the Rev. Alexander Baxter, who served the Society on the staff of the Canton Christian College—now the Lingnan University—from 1907 to 1926. The first Secretary of the Council was Dr. Thomas Cochrane; he was succeeded by the late Rev. C. G. Sparham; on the resignation of Mr. Sparham in 1928 Rev. T. Cocker Brown took his place.

The political troubles in Canton in 1927 led to Mr.

Baxter's return to this country, where he carried on deputation work for two years, and for the last four years he has been the minister of the church at Hawick.

Mr. Baxter sailed on the 2nd February, and will in future live in Shanghai, after a few months in Peiping, where he is going for the study of Mandarin.

His son, Mr. Alexander Morrison Baxter, is one of the Society's missionaries in North China.

MR. STANDFAST

By EDWARD SHILLITO, M.A.

“NOW when they were almost at the end of this ground” (the Enchanted Ground) “they perceived that, a little before them was a solemn noise, as of one that was much concerned. So they went on and looked before them, and behold, they saw, as they thought, a man upon his knees, with hands and eyes lift up, and speaking, as they thought, earnestly to one that was above.”

“‘His name,’ said Mr. Valiant-for-Truth, ‘is Standfast; he is certainly a right good pilgrim.’”—*Bunyan*.

“So stand fast in the Lord, my dearly beloved.”—*Paul*.

I

It is the month of March once more; this month in which Nature is on the tiptoe of expectancy, is always for the L.M.S. a month in which expectation is shadowed by anxiety, and fears press upon us; it is certainly a time in which there is a call for faith and the courage which is the sure mark of faith. Courage is, indeed, the language of faith. If we need at such an hour someone to speak to our condition, and show us where true valour is to be found, we do well to take down our Bunyan. There we shall meet with Mr. Standfast, whose story has some bearing upon ours. Let us take him for our example, for the spirit of Mr. Standfast is surely the very spirit which befits a friend of the L.M.S. in the month of March.

II

They were nearing the end of the enchanted ground,—Greatheart and Valiant-for-Truth and Despondency, and all the other members of that caravan of pilgrims. There they came upon a man upon his knees, speaking to one that was above. When he had done he got up and began to run towards the Celestial City. He was a right good pilgrim, and Bunyan brings him through to the end in triumph. Standfast, like the others, also went down to the river. “Now there was a great calm at that time in the river.” But it is not to the glorious end of his toilsome days that we must look, but to the man, resisting the temptations of the world, and discovered upon his knees,

speaking to his Lord. His tempter was Madam Bubble, by whom Bunyan meant the world and the lusts thereof, the bribes of the world, its scepticism, its allurements. Standfast was not the last to whom she has boasted that she is the mistress of the world. But in whatever form temptation comes to us, our way is the same as his, “with hands and eyes lift up.” We draw our life, as Mr. Standfast did, from the power of God.

III

What has this to do with the needs of the Missionary Society? Everything! The L.M.S. is not a mechanism like a mill-wheel, kept going by a regular stream of money. The money is the gift of persons who have seen a vision and are mastered by a purpose. They give because they see and because they love. That vision may fade or grow brighter; that purpose may lose or gain in its power.

It is not certain that every pilgrim will arrive at the end of his journey. Madam Bubble still waits for him. It is not certain, in other words, that the eager and passionate love for the Kingdom of God which sustains our Society will always be the same in the heart of our friends. They may lose heart; they may yield to the scepticism which charges the very atmosphere which we breathe. On the one hand there are the lures of the world, and on the other the fading vision of spiritual things. The question whether or not the cause of Christ in the world is to be supported by this man or that, depends in the last resort upon the way in which the battle goes within his soul. The L.M.S. stands or falls by the issue of that spiritual conflict. Much depends upon the resistance which a thousand pilgrims are making. If Mr. Standfast is on his knees, or if a thousand men like him are on their knees—why then, there is no need to fear for the L.M.S.

IV

There is some danger that the friends of Missions in these days may relax their defences. They have done much, and the claims of this Christian warfare seem to them unending. They want a rest. Now there is nothing clearer in the New

Testament than the praise of endurance. It is the genius of this life to be a fight to the very end. Our Lord Himself promised much to those who endure to the end. His apostles are no less emphatic in their praise of the patient and dogged servants of God. It is outside the city that "the fearful," those who shrink back, are to be found. Bunyan finds the same virtue in his heroes. They were right good pilgrims if they stood fast. It is no time for us to seek rest, or to lose our part in the work to which we have been called. We have to see the thing through. If the times are hard, all the more reason to stand fast.

V

Mr. Standfast on his knees is able to draw strength from the power of God. To that we must come if we are not to fail in the evil hour.

This is sometimes treated as if it were a humiliation. "At least you can pray," we say, as if it were a last resort. It is in reality our glory to live only by the power of the most High and Holy Lord. Prayer is the characteristic activity of a man; man becomes man when he prays. Blessed are those servants of the Lord who are found with hands and eyes lift up, and speaking to one that is above.



Drawn by]

[Kingsley Cook.

"His name is Standfast; he is certainly a right good pilgrim."

A RABBI'S COMPARISON

Dr. Conrad Hoffmann, in his speech at the Laymen's Luncheon hour talk in London on January 17th, told of an American Rabbi who compared Jesus with Mohammed and Moses, saying: "Jesus differs from other founders of faiths in that He is Himself a Soul Comrade to all who are his disciples. No Moslem ever addressed Mohammed as 'Lover of my soul,' and no Jew ever sang to Moses 'I need thee every hour'."

The Stewardship of Life

By ANGUS WATSON, J.P.

THERE are two interpretations of life, and the one we accept will determine not only our whole outlook, but our constant course of conduct. The first is to think of it as a brief span, limited by the "three score years and ten"; a struggle in which every man must play for his own hand, with defeat and humiliation as the price of failure. To such an outlook, "Every man for himself and the devil take the hindermost," would be a suitable motto, and the old Yorkshireman's saying: "If thou dost owt for nowt, do it for thysen"—the object to foster. This attitude towards life is a very common one, and, indeed, if our brief earthly span is the end of all things, there is much to say in defence of it, although even then it cannot be justified by experience.

The other view is to think of our earthly existence as only part of the whole; a brief period of training which fits us eventually for a wider and fuller experience in some future state.

The Christian ethic teaches us that the second interpretation of life is the true one, and that at the "Great Assize," in which we all will take a part, our actions during this life will be judged and our immediate future determined. There is no need to form any conclusion as to what follows that event, for it is certain that out of this viewpoint will come a profound sense of personal responsibility for our conduct while here.

One of the most arresting stories in the New Testament is that of the Ten Talents. In this the Master assumes as a fact widely different personal and material gifts. He sees poor humanity struggling with an equipment that differs enormously. The Ten-Talent man and the One-Talent man have responsibilities limited only by their equipment, the important point being only that they should recognise that responsibility, and realise that they will finally be accountable for it. What has been given to us, either in the way of physical, mental or material gifts, is not our own, but should be held in trusteeship from the Giver of all good gifts, to be used not for our own advantage or self-enrichment, but for the forwarding of the Heavenly Kingdom and

for the betterment of humanity. The recognition of this fact changes the whole of our outlook on life. A man cannot rightly do what he likes with a trusteeship which is temporary, and for which he will finally be held responsible. No tragedy is greater than that of seeing a man who has been blessed above his fellows with mental or material attributes, scattering these without any sense of natural responsibility. Even those who have no religious conviction on the subject, feel that he has somehow missed the mark and lost his true sense of values.

The world rightly esteems her citizens who, with great brains, do not use these for their advantage, but rather dedicate them to life's highest purposes. In no direction is this truer than in the sense of material prosperity. Life is filled with many and urgent claims, and we cannot fail to recognise that but for the accident of circumstance none of the gifts that we hold might have been ours by possession. We are stewards of all that we have. Here, I think, is one of the answers to those who ask themselves why they should make sacrifices for Foreign Missionary enterprise. It is so difficult to assess truly the fruits of the expenditure. The seed sown is so often scattered on shallow or stony ground, the harvest is fitful and uncertain, and the claims nearer at home are also many and constant.

Our action, which begins as an act of faith, becomes simpler when it is associated with our sense of stewardship. Finally, we are not giving what is our own, but only that which we hold as trustees. The Day of Judgment is not some future "Grand Assize" to which we will be called after death's portal has been crossed, but a daily and immediate assessment which influences our own lives constantly. Generous thought develops generous conduct, and generosity has in it the elements of self-enrichment, while the outlook that always turns inward, narrows life's horizon, and ends finally in bitterness and disappointment. We can no more hold the Ten or Five Talents for our own advantage than could the Israelites carry longer than the day their store of manna. To keep what belongs to humanity is to starve our own souls, and to deny the conviction that we were born for immortality.

The Three Year Plan

A LETTER FROM THE GENERAL SECRETARY.

Dear Reader,

I am writing to ask you to read with care the few paragraphs printed at the foot of this letter.

You know that in June 1932 the Synod. Board decided to balance its budget within three years; you also know that drastic reductions in men & money had to be made last year. Since the present financial year ends on March 31st I want to tell you in the paragraphs below just what the bare facts are, & to ask you to do all in your power during the next few weeks to secure the needed income for the Society.

With cordial greetings,

Yours very sincerely,
A. M. Chirgwin

IN accordance with the Three Year Plan very serious reductions in men and money had to be made last year. If it should become necessary to make further cuts this year damage of the gravest character would be done to the work and witness of the Society overseas.

The Directors accordingly planned for an increase of income of £4,000 in the financial year which ends with the end of this month.

This step was taken after consultation with the Auxiliaries, and the small increase required is, we are assured, within the capacity of our Churches.



Rev. A. M. Chirgwin, M.A.

The Auxiliaries accepted their share of the total income needed, with courage and determination.

In view of the fact that an increase of total income was planned for, the receipts month by month at the Mission House should have shown some advance upon the receipts at the corresponding dates of the previous year. Have they?

For the first half of the financial year the income kept pace, month by month, with that of last year, but since October there has been a serious falling off. The income, to the end of January, instead of being £2,000 above last year's figure, was £1,034 below.

It looks as though the friends of the Society feel that with the improvement in trade the L.M.S. is out of danger. That is clearly not the case.

The position calls for thought and prayer and action. The Churches are asked to

take immediate steps to secure their quotas. The time is short and the need is great.

The amount required is not beyond our ability to reach. Some final effort in which all join with sincerity and sacrifice will, with God's blessing, achieve the needed amount.

The late Mr. W. A. Hounsom

A LOSS TO SUSSEX AND THE L.M.S.

THE death of Mr. W. A. Hounsom, J.P., removes from Sussex one of the most faithful and diligent public servants. He took for many years a leading part in the education of the county, and there never was a better friend of its many country churches. He was a member of the L.M.S. Board during the years 1896-1923, and Deputy-Chairman in 1901. During the early years of his Directorship, he served on several Committees, the Southern, the Watchers'

Prayer Union, and the Finance Committees. During the years 1894-1923 he was Treasurer of the Sussex Auxiliaries, and brought to his work that thoroughness and efficiency which marked all his public service. It was a great loss when he resigned from the Board and from the Local Treasurership in 1923. His death took place on January 28th, and the funeral service was held in the Hove Congregational Church, on Friday, February 2nd.

Hugh Rowland, B.Sc.

THE son of Dr. Penry Rowland, of Colchester, and grandson of Alfred Rowland, D.D., of Crouch End, Hugh Rowland did not enter the mission field by the usual door. He answered an advertisement in an educational paper, and went out to teach Matebele boys at the L.M.S. station, Inyati, as part of a scheme supported by the Government. He was happy in his work, and seemed strong, but was advised to take the opportunity of a visit home to undergo an operation on the appendix. To the great sorrow of his many friends at home and abroad, complications arose under which he passed away on January 14th, in his twenty-fifth year.

One of his many gifts to the Inyati Institution was the founding of a school magazine printed at the station, which may yet prove to have far-reaching results as the basis for more enduring literature in the Sindebele language.

His minister, Rev. D. W. Langridge, spoke thus of him:—

"This quixotic young greatheart, Hugh, was, in fact, a poet who took deeds rather than words as his medium. He was quite

unconscious of his own exalted selflessness, and as to that heavy thing orthodoxy, he was not so much indifferent to it as, again, unconscious of it. Like Saul Kane, Hugh took it upon him to brother all the souls on earth. A big, smiling, charming

comrade to everybody, to English boys and girls at Sidcot, to Jews, Turks and infidels at Edinburgh, to the beaming blacks of Inyati. These last nicknamed Hugh *Te-be* (the approachable). Music and dancing were his twin delights. A troubadour of God, a hiker of God's Kingdom, going about with *the smile*, doing good. A radiant lover of worms, gnats, moths, birds, human souls, everything. He takes his degree in Forestry! Nothing was more characteristic. And how he loved that Order of Woodcraft Chivalry



Hugh Rowland.

of his and rose to high rank therein.

"In bud. Your maturity, Hugh, will be elsewhere, desolation to us, but to God's Kingdom, immaterial. We shall not see it, until we, too, have scrambled through the darkest path of the forest and have come out into the sunshiny glade where Hugh is."

The Unceasing Call

HOME NOTES.

PERSISTENCE is one of the great tests of devotion. By our readiness to "keep on" we may measure our loyalty. Intermittent zeal is inadequate for great causes. We are given sometimes to speaking of certain occasions and times as vital, but in our Christian service of the world every day and each occasion are in some sense vital. Because of this consciousness, L.M.S. headquarters is open to the charge of crying "Wolf!" too often. The constant call to vigilance is, however, not altogether in such a category, for it is a challenge not to fear, but to duty, and it has a definite Scriptural warrant. When in this month of March we remind our Churches and the great Society of L.M.S. supporters of the urgency of missionary need, let it be remembered that the Society is dealing not with forebodings, but with *facts*. It is not in the closing month of March alone that the call comes; it is upon us every day.

The need of the world and the work of the Christian Church are inevitably and unceasingly associated. The nature of the Gospel makes it so. Our discipleship is for the term of our spiritual life, and its scope is unbounded. Missionary appeals are among the reminders of this truth, and should help, not hinder, our fulfilment of the duties of world service. Where they are so accepted they can never rouse antagonism or even partial resentment; rather they should awaken sympathy. At Livingstone House we seek to be the helpers of our Churches and to keep the vision of service before all our people. That is our task. Therefore, as what seems perhaps to be pressure is evidenced in the month of March, we would ask that any feeling of criticism may be tempered by the remembrance of the world's great need and the task of the whole Church in the face of it. The possibility of yet another effort will then appear.

Are we inclined to forget that this matter of salvation is urgent? Is our Church life in many respects suffering because of that

forgetfulness, not only in service abroad but in work at home? If, as some suggest, the passing of the dread of eternal punishment has taken urgency out of the missionary problem, then obviously our motive for taking the Gospel to men has been inadequate. The positive side of our Christian devotion has been too often overlooked. We are not commanded to provide food for the needy simply to save them from starvation. Food is necessary to *health*. The world's spiritual health depends upon Christ's Gospel. Let any of our missionaries talk frankly with you about this and your doubts will remove. The world cannot live the only kind of life that deserves the name without Jesus Christ. Surely that is the reason why the command to preach the Gospel is laid so unequivocally upon the Church. Every soul that does not know the life-wealth that is in Christ, is in present and utter need, whether conscious of it or not.

The power to connect eternal issues with temporal service provides an unceasing motive in our Christian life. These little acts of help; the regular giving of small amounts according to our means; the use of recurring opportunities in prayer and in act for the expression of love; sympathy with those to whom such duties as the collection of money or the training of the young in Christian ideals are entrusted; all these are avenues of service fraught with immortal issues, small though they may seem. In them we may be "true to the kindred points of heaven and home." Quite frankly we ask our friends to set before themselves during this month of March a standard of service through our L.M.S. call which may be ideal for the fully-fledged Christian life. Not only will the Mission fields of the Society prosper thereby, something of new dignity and worth will also enter the life of our Churches. They would become as the "City set upon a hill," and there would be also light to "all that are in the house." N. B.

THE DOCTOR ABROAD. By Ernest H. Jeffs. L.M.S., Is., postage 1½d.

"This little book, with its excellent and up-to-date illustrations, contains in brief the story of the L.M.S. Medical Missions . . . a fascinating survey . . . the evangelistic note is consistently to the fore." (*The Life of Faith*.)

Education in Relation to Evangelism

PART I.

In December an important Report was presented to the Board, and adopted. The following account is not meant to provide a substitute for the Report itself, but rather to send our readers to it without delay.

THIS Report* is an answer to certain questions which have been asked from time to time concerning the educational work of our Society. These are some of the questions which the Committee which were appointed in June, 1932, had to answer:—

What relation has all this educational effort to the spreading of the Gospel for which as a Society we came into being? How does it further the building up of that Church of Christ which ought to grow out of the acceptance of the Gospel by men and women in every country? Is it our real business? Or admitting that the communication of the Bible and its contents is a potent way of spreading the good news, and that ability to read the Bible involves a measure of education, it is still possible to ask: Are we working too much in this at the expense of other ways? Do we need high schools and colleges, which in Britain are mostly carried on by bodies not professedly religious? Could we leave education to the State, and where the State education is defective through being purely secular or anti-religious, could we out of school hours make provision for the religious life of our people? These and similar questions, constantly being asked, have been in the mind of the Committee as it has tried to carry out the investigation allotted to it.

The first task before the Committee was to discover the mind of missionaries and district committees, so that the necessary material might be before its members. Two questions were submitted to all the missionaries and district committees of the Society.

(a) Are you satisfied that, generally speaking, the educational work of the Society so far as you know it is making a contribution to the spreading abroad of the Gospel and the building up of the Church, commensurate with the resources in men and money devoted to it?

(b) Do you think that through excessive devotion to education we are neglecting

other methods by which, in your view, the same objects, namely: evangelising and building up of the Church, could be more effectively attained?

From a total of 292 missionaries 167 replies were received, and were analysed by the Committee in these words:—

Answers Summarised

“74 from India, 40 from China, 16 from Africa, 19 from Madagascar, 12 from South Seas, 6 from Papua.

“In answer to question (a), 155 missionaries say ‘Yes,’ and 8 missionaries either ‘No,’ or a ‘Yes’ which is considerably qualified. There is complete unanimity in an affirmative reply from Madagascar, South Seas, and Papua. There is only one negative answer from India, two from Africa, of which one is indecisive, and five from China, one of which is qualified.

“In reply to question (b), 149 missionaries answer ‘No,’ and 14 either say ‘Yes’ or qualify their ‘No.’ This time again there is no definite ‘No’ from Madagascar, the South Seas and Papua, though two missionaries are doubtful and are conscious of need for watchfulness; three in Africa, three in China, two in India say ‘Yes,’ while in India also four missionaries qualify their reply. It is fair to say that, while the statistics show a decisive missionary opinion that we are not neglecting other methods through excessive devotion to education, a good many remarks indicate more consciousness than the figures would suggest of the need for alert watchfulness on this point.

“Further analysis gives some interesting results. It will be noted how many of these answers come from missionaries who are above all things evangelists, and they yield to none in the emphatic nature of their testimony to the schools as indispensable. The same is true of medical missionaries.”

Leaders interviewed

It was not forgotten that the L.M.S. is one of a number of Societies which are faced by the same problems. The Committee, by means of interviews with leading missionary administrators, were able to ascertain

* “Report of the Special Committee on Education in relation to Evangelism,” 1932-33. L.M.S. Livingstone Bookroom. 1s., postage 2d.

the experience of the Church Missionary Society, the Baptist Missionary Society, the Methodist Missionary Society, and of others. They interviewed also Archbishop Goodier of the Roman Catholic Church, and learnt from him what the policy of his Church was in education. Colonel Gore of the Salvation Army also came to see the Committee, and the views of World Dominion were represented by our friend and ex-L.M.S. missionary, Dr. Thomas Cochrane.

With all the material before them, the Committee, which gave immense pains to their task, set to work to think out what is meant by "Evangelism" and "Education" in the work of the L.M.S., and how they are related, and what must be the main lines of policy for the future.

"The glorious Gospel of the blessed God" is what the L.M.S. set out in 1795 to offer to the world. The Committee did not discover anyone, certainly not any educational missionary, who desired any change in that statement of the main purpose of the Society.

Meanings

"Evangelism as commonly believed in and practised amongst us at home and abroad must include the saying of certain things, but it cannot be limited to the

repetition of certain words. It must take any or all of the forms by which one human spirit can communicate a message to another, and must continue until the hearer has understood and assimilated that of which words are only the vehicle. The words are probably at first unintelligible to certain people, primitive tribes or Eastern pantheists—yes, and to people like ourselves at certain childish and uncomprehending stages of our experience. Merely to tell the story of the supreme life once lived in Palestine so that it may become intelligible to Indian outcastes or African village women involves no small element of teaching, including a little geography and history as well as theology. Evangelising such groups means leading them into practical comprehension of the Lord's significance, interpreting His lordship over all their present-day life; walking by their side for a few steps along that road by which the Spirit will gradually lead them to the fulness of divine truth; building them into the fellowship of the Christian Church. None of these things can be omitted if we would truly share with them the blessing of the Gospel, so evangelism must include them all."

(To be continued.)

An Indian Lady Doctor

THE Rev. E. Le Mare, of Fleetwood, writes:—

"News has been received from Bombay of the death of a Hindu lady doctor of great ability and beauty of character, Dr. Gurubai Karmarkar. We first met her on our transference from Bellary to Belgaum in the early part of 1877. She was the elder daughter of the very capable and highly esteemed native pastor, the Rev. John Mahantappa Roti. My wife held her in high esteem, and found great pleasure in helping her in her studies.

"She proceeded to a higher-grade school in Bombay, and there devoted herself to the study of medicine with marked success. In course of time she was married to Mr. Vishnu Sumant Karmarkar, a fine Christian man.

"They went together to the United States, there Mrs. Karmarkar obtained the diploma of M.D. On returning to India she had

charge of a medical dispensary, while her husband did much useful evangelistic work. He died twenty-two years ago, while Dr. Gurubai faithfully continued her medical work for the relief of numberless sufferers both in Bombay and in her native town of Belgaum, to whose people she was particularly drawn. She visited Europe on several occasions as a delegate to world conferences.

"Dr. Gurubai died somewhat suddenly at Wai, about two hundred miles from Bombay, where she had gone to visit a sick relative. Dr. Gurubai had no family, but she adopted a number of children who were most devoted to her.

"She was the fruit of the London Mission at Belgaum, for so many years in charge of the veteran, the Rev. W. Beynon, who went out in 1825. In recent years it has been under the American Board of Commissioners for Foreign Missions."



Rev. F. G. Onley

THE Religious Tract Society and the L.M.S. have been associated from their birth in many ways of service. The newest link is the appointment of the Rev. F. G. Onley as a China Secretary to the Tract Society in China. Mr. Onley has been our missionary in Central China since 1909. Mrs. Onley and two sons remain in England.

Mr. F. H. Hawkins, LL.B.

The Foreign Secretary has become so much a part of the Society's life that it is not an easy matter to think of his retirement.

The laymen who attend the Luncheon Meetings at the Memorial Hall have, however, arranged for a social gathering (*Tickets 3s. 6d., including dinner, can be obtained from Rev. S. J. Cowdy, at Headquarters*) at the Westminster Café, at 6.30 p.m. on April 12th, when an attempt will be made to give utterance in an unofficial way to the high regard in which Mr. Hawkins is held. At a later date *The Chronicle* will have more to say on the subject.

Madras Christian College, Tambaram

During their recent visit to Madras, Mr. and Mrs. Godfrey Phillips were taken out sixteen miles to see the progress of the new Madras Christian College at Tambaram.

The magnificent site of nearly 400 acres, given by the Government of Madras, a worthy token of their appreciation of the work done by the college in the past, has been fenced round, and roads have been cleared. Building operations have now been going on for over two years. The Science block will soon be finished. One of the halls to accommodate 150 students is nearing completion, and another is in process of building. Two water towers have been erected, a good water supply has been discovered, and a large well dug. The

college will have to be self-supplying in the matter of water. Electricity can be tapped from the railway. Tree-planting has been going on ever since the site was fenced.

People are asking when the college will move to Tambaram. This depends on whether sufficient funds, about £50,000, come in rapidly. It is thought possible that some classes might be transferred, and a start made at Tambaram in the buildings now nearing completion, in 1935. For every rupee raised the Government gives another. A public appeal under the chairmanship of Lord Irwin is being launched in Britain this year.

Associated Prayer

In one church an attempt is made to use the Watchers' Prayer Union Handbook in a fresh and interesting way. In the copies of the Handbook which are used in that church the following paragraph is printed:—

“Recognising that our Lord has called us to pray for His work, and especially for the members of our churches in the foreign field, and feeling at the same time our weakness in prayer, we desire to strengthen one another in this work, and to make this part of our Christian service more worthy both of our membership and of the great opportunity which has been set before us of extending the Kingdom of Heaven. We therefore associate ourselves for the purpose of definite prayer, for the needs of our own church and of the mission field. We cordially invite you to join with us on . . . days at . . . Kindly give your name to . . . (Missionary Secretary of the church).”

The meetings are held at the houses of members. The hope is entertained that as the numbers grow it may be possible to arrange for simultaneous meetings to be held in other houses. Members try to awaken each other's interest in the abundant material provided in the handbook by pooling their knowledge of missionaries and their work.

Through Mud and Water in Bengal

By HONOR O. NEWELL, M.B., Ch.B., of Jiaganj.

I WENT on a week-end visit to Itore* from Jiaganj last August.

I had been six years in India, stationed at Jiaganj L.M.S. Women and Children's Hospital, but though I had heard much about Itore and had met many from that village, I had never had the opportunity of visiting it myself.

It was an exceptionally long and heavy rainy season, so that I was warned that it would not be wise to go, but, as an Itore villager, whom I consulted in Jiaganj, consented to accompany me there, I made the necessary arrangements. Accordingly, we, Pran Krishna and I, set out at daybreak on a Saturday morning, travelling for the first five miles in our hospital trap (*gari*).

About three miles from Itore we met a messenger who had been sent to tell us that had we by any chance set out, that we should abandon the idea of proceeding farther, as the deep ditch which surrounds Itore had become a roaring stream. But as we had gone so far we decided to go and

see if a crossing could be made. It was a thrilling moment when we found that the water in the ditch just missed the bottom of the cart by about one inch. We had crossed it, and now it was merely a matter of time to reach our destination. The surprise of the villagers when they saw us can be readily imagined. Soon we had unpacked the camp-bed, our bedding and stores, and had settled in the hut connected with the church in Itore. The hut is delightfully situated beside a pretty little pond. By this time the rain was pouring down, but during a fair interval, discarding shoes and stockings, I made my first round of visits among the invalids. In most places the mud was knee-deep.

On the following morning (Sunday) our Bengali service began when a sufficient number of the congregation had assembled. The subject I chose to speak on that morning was the story of Zacchaeus, who responded to the call of our Lord, and the story of the rich young man who refused the call. There was something very stirring in that simple service, seated as we all were on mats on the mud floor. One visitor was Lutu's Ma, who, though Santali is her native language, can speak and understand Bengali a little. Before the service began she gave me the little present she had brought, one half or three-quarters of a pint of fresh milk from her own cow.

After the Bengali church I had a good Bengali meal with one of the families of the Bengali Christian community. Just as we finished it, word came that the Santali service at their church, a mile away, was about to begin. It was now raining heavily and the road was a veritable river, so I was only too glad to accept a lift in my host's buffalo cart. At one crack of the whip my host set the buffaloes going at a gallop which shot me on my back in the cart. However, fast as we went, we found that the service had begun by the time we reached the church. Not one word of the service could I understand, but at the end, according to their custom, everyone in the congregation, including the preacher, greeted each other with the Bengali greeting, "Nomoshkar." One woman gave me a small hen's egg, which she placed in my hand.

* Pronounced "Ec-tor."



Officials of the Itore Co-operative Bank, founded by the late Rev. J. A. Joyce. Lutu is second from the right.

How the sorcerer was changed

That day, out of respect for me, the conversation which followed the service was in Bengali. Lutu Tudu was the preacher and leader of worship. I thus had the chance that I had long wished for, of hearing from him about his conversion. "Long ago," he said, "perhaps eighteen or more years ago, when there were no Christians in Itore, a man from another village came here to choose a wife for his son. At first he did not tell us that he was a Christian, fearing that he might not succeed in obtaining a girl from Itore. I (Lutu) was a sorcerer, claiming to be able to drive out devils; I was a leader in all sorts of evil work, and oftentimes was drunk. One day when the man who was visiting our village was at his devotions I heard him sing a Christian hymn. 'What sort of song is that?' I asked. 'It is not like any song I know.' Then the man explained that he was a Christian and what that meant, and that the song was one of the hymns of that religion. What he said gripped me and I began to believe straightaway, and persuaded him to stay on in our village for some time so that I could learn from him all he knew about Jesus Christ. Then I got into touch with someone who would give me more teaching and baptise me.

A Church is born

"About that time the late Rev. J. A. Joyce, of the London Mission, Jiaganj, first visited Itore. For several months I was the only Christian here, but now there are about 200 Santali Christians and about thirty Bengali Christians in Itore. Some of our people have settled in other villages and now little branches of the Christian Church have begun there—first one household, then two, and in one of these places there are six Christian families now." Pran Krishna, who had accompanied me to Itore, and who is at present gardener and caretaker of the house in which Rev. J. A. and Mrs. Dr. Joyce had lived in Jiaganj, at this point joined in the account of those early days in Itore. He had early caught the glow of Lutu's joy in his new-found Lord. Each evening, after the work in the fields was over he would go to the converted sorcerer's hut to learn more about Jesus Christ. But Pran Krishna's wife strongly objected—if he continued to visit Lutu and worship Jesus Christ and dishonour their old Hindu gods, she would refuse to cook for him and would



Santali Christians. The white-haired one is Lutu's mother, the others are her daughters and grandchildren.

refuse him admittance to their house. "Then what was it that changed her?" I asked, knowing her to be one of the finest Christians I have met. "I had to sleep on the little veranda of our little house for some nights. One night I was praying aloud, as is my custom before going to sleep. She overheard me and, coming up to me, said, 'Those are good words that you said in your prayer. . . . When next you go to Lutu's house I am coming, too'." So was the Christian Church in Itore born.

My tea party

That afternoon all the Bengali Christians in Itore came to a tea party I gave—the bread, the tea and the jam I had brought with me from Jiaganj. It was a jolly party. I never saw any people who enjoyed tea more, and fortunately there was plenty of it. One old man was too infirm to come to the party, but he, too, had a share of bread and jam and tea, which we took round to his house that evening.

Most of the day it had been raining, but now, in the evening, it came down in torrents, and that state of affairs continued through the night. But in spite of that we set off the next morning (Monday), as I hoped to reach Jiaganj by about 9 a.m.! We did reach the "ditch," which we had just managed to cross on Saturday, but one glance at that swirling, rushing stream convinced us all that it would be courting disaster to attempt the crossing, and it was equally certain that no message could be sent to Jiaganj.

That day, Monday, and that night it rained even more than on Sunday, but the men thought that as early Tuesday morning

the rain was easing a little we might attempt to float across, leaving all our luggage behind; but we had not gone more than half a mile before the heavens seemed to open and everywhere looked one sheet of water. We turned back immediately.

Home again

On Wednesday morning the men declared that as there had been less rain that night we might attempt the journey back to Jiaganj. At the "ditch" we saw a sorry spectacle—a number of water-sodden sacks of rice, a couple of buffaloes, a cart, and two or three disconsolate men. They had attempted the crossing the previous day, the cart had capsized in the water, and they had only reached land after the loss of all their loose money and other small things. Nevertheless, our men decided to cross. First they carried over the luggage on their heads, just managing to keep it out of the water. The straw in the cart was then piled and roped on to the roof of the cart. I was told to stand on the shafts of the cart, bare-footed, and the driver cracked his

whip and, with the greatest speed he could command, the buffaloes were driven across. For several yards the animals had to swim across and the water rose in the cart until I was standing almost knee-deep in water, but the men knew that the current was not too strong for the buffaloes to pull the lightened cart without mishap. We reached the opposite bank in safety, reloaded the cart, said farewell to our friends from Itore, and began the less eventful part of our return journey, but it was many hours before we reached the Jiaganj Hospital once more, and I was relieved to find that no one had worried about us, as they realised what must have happened.

In spite of all the difficulties one could but feel that the visit was well worth while. Apart from the friendly contacts which would have been made in the ordinary way, this prolonged stay and the weather which made farm work impossible, gave the people plenty of time for sitting to chat. Many were the messages of goodwill that I was asked to bear with me to their fellow-Christians in England.

A DISCIPLE'S HYMN

MASTER Divine, Who once of old
Didst walk the ways of men,
Our blind and baffled world behold,
And take our road again.

*Climb with us to the mountain crest,
And wake our inward sight.*

*To Thy transfigured Presence, drest
In robes of wondrous light.*

*Go with us, mingling with the crowd,
Where hate and fear are heard.*

*Where human anguish cries aloud,
And speak through us Thy word.*

*We would the lure of ease deny,
And wear with Thee the yoke,*

*Serving in love, with single eye,
Thy poor and simple folk.*

*When dark injustice flaunts her sway,
With might our souls endue,*

*Teach us the timely word to say,
And give us deeds to do.*

*Speak, Lord, through us, till discords cease,
And evil lips are dumb;*

*Call our bewildered world to peace,
And let Thy Kingdom come.*

H. R. MOXLEY.

(Tune: "Richmond.")

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(From Jiaganj, North India.)

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